UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

ANTIOCH College seems to be on the ascending scale. Owing to encouragement received from one of its best recent friends, Dr. Hoagland, of Brooklyn, N. Y., a movement has been started to raise $13,000 for the complete renovation of the buildings. We hear that Green county, in which it is located, has already subscribed $2,000, and those interested hope that the full sum will be raised. Friends of Antioch, old and new, will rejoice over this awakening, and, we trust, will promptly join in the work and lift it to a decided success. We have never lost faith in Antioch. The seed sown there by the sainted Horace Mann was too good to come to nought, and that Ohio soil, out of which presidents are made, should also prove the soil out of which a noble, broad and rational institution of learning will grow, blossom, and bear fruit a hundred-fold.

WE are glad to call attention to a series of timely and helpful lessons on Temperance, prepared by our associate, Rev. William C. Gannett, of Rochester, N. Y. The lessons number six, and are on the following topics: Alcohol in a Bottle, Alcohol in a Man, Alcohol in a Home, Alcohol in Society, Temperance—The Old View Changing, Temperance—The New View. The use of a ten-cent manual, prepared by another of our associates, Rev. Charles F. Dole, o Jamaica Plain, Mass., is recommended with these lessons. Suitable sub-topics are arranged under the six general heads, rendering the work easy and suggestive to both teacher and pupil. Copies of the lesson paper can be procured of Mr. Gannett, at three cents each. The subject of temperance is one difficult to teach wisely and well in our Unitarian Sunday-schools, and the liberal teacher often is greatly perplexed on this point. Mr. Gannett's little pamphlet, it is needless to say, combines the utmost breadth and lucidity of method, treating the subject in the most rational way, and inspiring the desire to help eradicate a great evil.

THE political term "mugwump," so heartily despised by the "regulars" in all parties, and so generally misunderstood, is the more condemned because of its supposed recent origin, what is new in either politics or religion being usually the more opprobrious; but Henry S. Dana, of Woodstock, Vt., who has written a history of that town, finds the word in the *American Whig*, published for several years in Woodstock, and as far back as 1832. It was there applied to certain followers of the Clay Masonic party by an anti-masonic writer. The *Nation*, reprinting the extract, says the word is a familiar one to all New England communities, and calls attention to the fact that it "invariably denotes some excellency or superiority in the persons to whom it is applied." That the names of most political parties have their origin in some term of ridicule or abuse is well known.

PROGRESSIVE orthodoxy has already found a new term, and a very good one, to define its broadening mental outlook. The advocates of the "higher criticism" of the Bible are becoming well-known. It looks as if another distinguished name, Professor Harper, of Yale, and the president of the coming Chicago University, was to be added to the list. He has lately put himself on record as one who believes "that there are errors and discrepancies in the Bible; . . . that no man with any sort of mind at all can fail to see the errors and mistakes it contains," and that "Professor Briggs is not a pioneer" in the work he has begun. Professor Harper, however, regrets the present agitation of these subjects, thinking that "the time is not yet ripe" for their discussion. But to the more open vision of the outsider, the times seem very ripe indeed. The apple of true knowledge is ready to fall into the hands of him that will receive it; and it is no beguiling tempter offers it either, but the spirit of life itself, the genius of that civilization that has brought us thus far on the way.

IN the last report of the Ramabai Association we have gratifying evidence of the growth of this most excellent work. Speaking of the impression which it is making in India, Mrs. Andrews, of the executive committee, relates how an eastern prince visited the Sharada Sadana to rebuke the leader for abjuring the faith of her fathers. "A school for widows!" he exclaimed. "What right have they to wish for happiness and education? Those who have neither husbands nor sons to serve are of no more value than the street dogs and crows." The latter are the most unholy of all creatures to a Hindu, we are told. The spirit of caste, so absolute in this country, is further illustrated by the account given of Ramabai's visit to her brother's house, where she was received with mingled pride and distrust, her heretical opinions rendering her an outcast among them. Sometimes her brother's wife "would condescend to eat in the same hall with her," but whenever either brother or sister by chance touched her hand they were careful to purify themselves. By the side of incidents like these, it is encouraging to place others, such as the puplic address of welcome to the Pundita on her visit at Mangalore, where the spokesman of the occasion admitted the need of her work and the follies and wickedness attached to many of the home customs. The school, which opened, we believe, with a single pupil, now numbers nearly forty, and Ramabai's work goes bravely on.

LAST week the air was full of the sound of religious controversy, which UNITY for one does not deplore, believing that nothing is so essential to religious progress at the present moment as the clearing of the intellectual currents. Inside Episcopalian ranks, and to many outside, the failure of the Chicago diocese to indorse the election of Phillips Brooks to the bishopric of Massachusetts, brought much surprise. The three most prominent among the local clergy voting in favor of, were Mr. Morrison, Dr. Clinton Locke and Canon Knowles, the last two being rather noted for their conservative position. The result was received with manifest approbation, it is said, by Bishop McLaren, who, in his opening address, sounded the note of warning against the invasion of Christian strongholds by modern heretical ideas, and made a plea for the preservation of sound doctrine in the church.

THE result of the annual election of the board of directors of the American Unitarian Association last week, while it did not accomplish the result we have so long labored to bring about, viz., the placing of the secretary of the Western Conference thereon, showed a gratifying gain in that direction. The friends of the latter organization are greatly indebted to Mr. Hall, of Cambridge, who, prompted by Mr. Hosmer's minority report from the nominating committee, published in UNITY and the *Register*, issued an independent ticket, with Mr. Effinger's name. Mr. Hall, Mr. Tiffany, Mr. Chadwick, Mr. Hosmer and Mr. Jones spoke in favor of this nomination, Mr. Snyder, Mr. Herford, Samuel Hoar and Mr. Barrows of the *Register* against; the latter taking pains to explain that it was the principle on which Mr. Effinger's nomination was based, as the representative of another society, which he opposed. Mr. Barrows' position may have some logical merit, abstractly considered, but with our great regard for this particular friend and gratitude for the valuable service he has rendered the Western cause, we feel that the present juncture of Unitarian affairs is not the most opportune time to discuss such a point. The present secretary's predecessors in office held an undisputed place on the governing board of the parent society, and the friends of the Conference can not but feel that the failure to place his name thereon was not accidental, but arose from well-understood unhappy causes that need not be further particularized here.

THE Presbyterian General Assembly held one of its most important sessions last week in Detroit, the celebrated case of Dr. Briggs drawing attention to its meetings from every direction. The result our readers are already informed of. The words of Rev. Dr. Parkhurst must commend themselves to all intelligent thinkers in and out of the denomination, who, while the action of the Assembly was still undecided, declared that if it condemned Dr. Briggs it would simply drive "some of our brightest and best minds out of the Presbyterian church." All its earnest young men would be forced to ask the question "Can I entertain my intellectual self-respect?" Dr. Parkhurst thinks there is room for cerebration within the limits of Presbyterian principles, and added that it might be possible to crush the man, but not the spirit he represents. The *Nation*, commenting on the controversy aroused by the inaugural discourse, thinks there is a chance the American Presbyterian church will soon be able to claim the distinction already achieved by the Free Church of Scotland, that of having "silenced its most learned professor."

A Suggestion.

We desire to call the attention of the members of the Women's Conference to the letter from the Pacific Coast which appears in the column of Notes from the Field, page 126, and which was received too late to be read at the annual meeting. Its spirit of hearty fellowship, the uncompromising breadth and courage of the general principles there laid down, its frankness, earnestness and enthusiasm, can not but impart new faith and hope to all who read. Accompanying this letter was a private communication to one of the workers at Headquarters, from which we are permitted to quote:

"I am myself, and so I think are a majority of our thoughtful women, intensely interested in the permanence and success of the W. W. U. C. . . and feel that it is standing in the forefront of the battle for *all* women and all liberal thinkers, standing for the beautiful world of idea and conviction. . ." The writer speaks a generous word for the National Alliance, but objects to it, on what we have long felt to be the just grounds and of a too centralizing purpose, not in harmony with the freer methods of Western liberalism.

In connection with these words of friendly sympathy and support the present writer wishes to suggest to the new board and all interested, the feasibility of a special session of the W. W. U. C., or a public meeting held under its auspices, at some point near the middle of the great West lying between Chicago and the Pacific Coast, at which delegates from both ends may meet for better acquaintance and the furthering of practical work. The work of the women of California has already outreached the dimensions of that of the more general organization, and represents a degree of efficiency,

strength, wide religious outlook, and numbers, that make its co-operation in the general work most desirable. The women of the West need to know each other better, and there is no reason why their meetings should be limited to a single annual session held in connection with the Western anniversaries. We believe much good might be done both in the stirring of thought and in active organization, by more frequent general meetings of the women by themselves. Now that the W. W. U. C. has set its hand anew to the work, it should endeavor to compass wider resources of help than it has before attained, and evolve new plans and methods worthy of the cause it represents, which needs every new adjunct of help it can command.

C. P. W.

From Across the Sea.

II.

On Wednesday morning the S. S. A. had its innings in the shape of a breakfast, a business meeting, and a conference. As Essex Hall was wanted for the National Conference, these meetings had to be held elsewhere, and the elsewhere was not an improvement, so far as accommodation is concerned. A much larger attendance than usual showed the commissariat resources of the establishment where the meeting was held, and the crowded state of the rooms testified to the interest felt in the Association and its doings. After the breakfast had been dispatched the business meeting was held under the presidency of Professor Carpenter, of Oxford, who in the course of an able address said, "We are becoming gradually aware that the Sunday-school, if it is to be really effective, must be a school of character first, and only secondarily of free theology. We know perfectly well that no young Bradlaugh, who may up this to time be in our ranks, will ever be turned out of one of our Sunday-schools because he asks inconvenient questions. We should be sure to be able to provide him with work into which he could throw his whole heart and soul, whether or not he were able to accept any Unitarian formula or to ally himself directly with our specific religious work. It is essential that the guidance of character should be conducted as far as possible under the sense of deep religious trust, which we feel to be the light and animating power of our own souls—character to be wrought to high endeavor, character to be gained by noble example, character, above all, to be quickened by personal affections."

After the usual business resolutions had been passed, the meeting resolved itself into a conference on "The Sunday-schools of the Past, Present and Future" which was introduced by the Rev. Charles Hargrove, of Leeds, formerly a member of the Roman Catholic Church. Mr. Hargrove's proposals for the future have been termed "revolutionary"; he would get rid of the name "school" and would abolish all the ideas which are connected with it. He would convert them into "at homes" for the children and young people week by week. There should be separate rooms for the different groups, conversation instead of lessons, no examinations, no prizes, no punishments, and only the discipline of good society and the manners of the drawing-room. Admission to those "at homes" should be regarded as a privilege, and there should be a limitation of members to those who appreciated it. In the discussion that followed, most of the speeches regarded Mr. Hargrove's proposals as impracticable in the present conditions of life, though they admired the spirit which lay at the back of the suggestions. This ended the proceedings prior to those of the larger Conference.

These began with a reception at Essex Hall at which delegates and visitors met the friends, of whose hospitality they were to partake. The hall itself had been converted into a handsome suite of rooms, tastefully decorated, and, as the house agents would say, "replete with every convenience." But on this occasion it barely sufficed to accommodate all those who desired to avail themselves of its hospitable walls. It has been the custom in these Conferences to commence the proceedings with a communion service, which has been largely attended. This custom was not departed from on the present occasion, and Bedford chapel was well filled by communicants. We have no chapel in London large enough to accommodate those who usually attend the aggregate service, so St. James' Hall was taken for the purpose. This is seated to hold 2,500 people, and although every seat was not filled there were fully 2,200 present. The preacher of the occasion was the Rev. Stopford A. Brooke, whose sermon was delivered with all the vigor, animation and declamation which characterize him. But it was a disappointing performance. It was reactionary in its tendency, and abounded with phrases which have some meaning to the orthodox, but none to us, while its reasoning, if logically carried out, would land us in irrationalism, and ultimately in the Romish communion. What he defined as "the mysteries of God" which are neither capable of proof nor of disproof by reasoning, but can be believed and loved, might be extended to some of the propositions of the orthodox bodies. However, the whole service was very impressive, and it is no small matter for congratulation that it should have been possible to draw together so large a number at a late hour in the evening for such a purpose.

The following day was a busy one. There were two subjects, and two only, set down for discussion. The first was introduced by Mr. T. Chatfield Clarke who sought to answer the question, "Why do our churches not make more progress, considering the great advance and growth of more liberal views of Christianity?" The solution of this conundrum he found in a larger supply of earnest ministers, an enthusiastic laity, more literature, a greater organization. In the course of the discussion the laity came in for a good deal of animadversion, while some deprecated the raising of the question at all, which was so framed as to convey an erroneous impression of apparent failure. The other subject discussed was "National Education Independent of Ecclesiastical Control," which was opened by the Rev. Dr. Crosskey in an able paper, crammed with telling facts and figures. The doctor is a strong opponent of the so-called "voluntary" system, under which so many of our elementary schools are left to the control of the clergy of the established church, where the education is inferior to that in the public Board schools. The discussion was not up to a high level, although the subject is one of pressing importance, the government having intimated its intention of bringing in a measure under which public elementary education will be *free*, although it is fully expected that they will try to help their friends among the clergy and to give fresh life to the voluntary, or rather to the denominational system.

On the same evening there was a Conversazione in St. James' Hall, which was a very brilliant affair. Some one who seems to know something of your capabilities has said that there was "nothing like it before, among Unitarians, *on this hemisphere!*" It certainly was a very crowded gathering, and at one period of the evening locomotion was difficult. One of the guests was the center of attraction to a large number of friends, Dr. Martineau, notwithstanding his 86 years, looking younger than some of his own pupils. One of the gratifying circumstances connected with the gathering was the abundance of bright young life which was to be seen there; and certainly the reproach of dowdiness, which has been sometimes cast at the ladies of the Unitarian faith, can no longer be sustained. There was some good music and two short speeches, one of welcome and the other of response, but the constant hand-shaking and the friendly greetings one saw on all sides were the great feature of the evening. There were about 2,000 persons present.

After the less serious business of the evening, there came next morning much more serious matter for consideration. The Rev. P. H. Wicksteed, warden of University Hall, read a paper on "The Church and Social Questions." It was a meaty paper, and pretty strong meat at that. No milk for babes in this, as may be gathered from such sentences as "When the story of the match-box makers or the sweated hands in the tailoring trade rises up from the abyss of East End misery, and makes itself heard in our midst, we can not stop our ears against the cry, we can not silence our consciences with the well-worn formulæ of an effete political economy; it seems to us as though there were blood upon the bread we eat, and tears and death-sweat in the clothes we wear, and the old cry, 'What shall I do to *be saved?*' confounds itself with the nobler demand, 'What shall I do *to save?*'" "If I feed men with bread, or clothe them with garments; if I take them where they want to go as a cabdriver, or unravel the complexities of their relations with one another as a lawyer; if I solace their leisure, or strengthen their bodies, or train their minds, whatever I do for them or enable them to do for themselves, it is their lives that I am sustaining, their purposes that I am furthering, their deeds, in a sense, that I am doing; and at the close of the day's reckoning, the moral and social result of my day's activity has to be made up from the diaries of a hundred souls. How many of these have I sped upon the devil's errands—how many have I helped along the heavenly path!" "If I say that all questions of industrial organizations are to be regarded simply and without qualification from the point of view of the worker, that the employer, the professional man, the artist, the statesman, the man of science, the poet, all who do not in the strictest sense 'make' their living, must stand or fall by the simple test of whether they make life more truly worth living to the hewers of wood and drawers of water; if I say that culture and beauty and knowledge are pagan and inhuman so long as they are the privilege of a caste and are built upon the toil of a subject race excluded from their enjoyment, I may be denounced as a revolutionist, but I am simply stating the very root principle of Christianity." "Every Christian man, so far as he belongs to the privileged classes, should be seeking all his life the means in detail and in general of stripping himself of his privileges, and making it impossible for himself to find those who will think it worth their while to do for him what he and those nearest to him would not think it worth while to do for themselves, or each other."

In the discussion which ensued, and which, by the way, was presided over by one of the privileged classes, the Earl of Carlisle, there was a good deal more outspoken language, one of the speakers being Mr. Ben. Tillett, one of the leaders of the New Unionism which is regarded as far more aggressive and socialistic than the older trades unionism. This gentleman was to have spoken at the Church Congress last year, but when it was found that he was not a Churchman his presence was pronounced inadmissible. He told us he was not come to speak flattering words, and he certainly did not. Some of his statements were challenged by the meeting, but on the whole, he met with a warm reception from "the well-dressed folk," which filled the hall. Small in stature and slight in figure, he has a voice of a giant, and he made the most of it. This discussion, with a few business resolutions, brought the Fourth Triennial Conference to an end, and recording that, I too must bring this lengthy, but I trust not altogether uninteresting, letter to a close.

B.

Men and Things.

THE Rev. Dr. Heber Newton in his sermon a few Sundays ago declared the "Comforter" promised by Christ to be the spirit of intelligence implanted by God in the mind of man, which enabled him now to find solace for human woes and which in time would enable him to find a remedy for them.

THE Catholic Union for social studies in Italy have, with the full approval of the Pope, arranged to celebrate scientifically the fourth centenary of the discovery of America by Columbus, by a congress of Catholic students of historico-social sciences, to be convoked at Genoa in the fall of 1892.

THE Italian Chamber of Deputies has approved a bill lengthening the term of liability to military service three years, so that no citizen is free from military duty until his forty-second year. The measure which is intended to strengthen the military resources of the country is not popular with the people, especially the poorer classes, whose discontent is becoming more apparent.

THE *Northwestern Christian Advocate* speaks of a new Wesley hospital to be erected in this city, whose aggregate cost of the three buildings now planned for will be about $180,000. It will be when completed, we are told, one of the finest monuments to Methodist benevolence in America, combining the newest and most improved methods of sanitary science in its general administration.

THE Rev. Dr. Henry J. Van Dyke said at the recent dinner of the Alumni Union Theological Seminary in New York: "If we can not have orthodoxy and liberty, let orthodoxy go and let us have liberty; liberty has always preceded progress. I am in favor of the revision of anything human whenever that revision is demanded. I am in favor not only of the revision of the Confession of Faith, but the revision of the Greek and and Hebrew manuscripts of our Scriptures, and of everything except the original autograph."

THE essay on "What Can Ethics Do for Us?" by William M. Salter, first delivered before the Philosophical Club of Harvard University, and lately published in our columns, has been put in pamphlet form by Charles H. Kerr & Company, and is now on sale at this office. Price 10 cents. This is one of the most exhaustive and able expositions of the Ethical position we remember to have read, and we have no doubt many of our readers will be glad to avail themselves of the inexpensive and convenient form in which it now appears.

WE have elsewhere spoken of the work of Pundita Ramabai as set forth in the last printed report of the association bearing her name. Our readers will be interested in learning the average age of child widowhood in India, the most distressing and inhuman evil there existing, the miseries of which this school is established to alleviate. In the column giving the age of the pupils "when widowed" the highest number is twenty-five and the lowest six. Of the twenty-six names of widow pupils over half were widowed at or under the age of twelve.

HAPPY the old who still retain the faith and enthusiasm for the extension of great ideas supposed to belong to a younger period. The recent labors of Mrs. L. H. Stone of Kalamazoo in securing an endowment fund for the Michigan University for the employment of women professors has deserved earlier notice at our hands. Her labors have quite recently received substantial encouragement in the passage of a bill at Lansing making women eligible as professors, lecturers and instructors, though without provision for the material support of these new positions. On the occasion of her attendance on the Western Anniversaries Mrs. Stone read a paper before the Western branch of the Alumnæ Association n which she presented the claims of this ; ause.

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Contributed and Selected.

To Minot J. Savage.

In boyhood's years—alas, how long ago!
I often stood upon the headland bare
And looked athwart to see far off the flare
Of a great beacon: it would brighten so
The thickest darkness, that the winds might blow
Their wildest way; yet, with that radiance there,
I for all ships that sailed could bravely dare:
How but in safety could they come or go?

'Twas "Minot's Light!" And now, with youth far gone,
As from the headland of my years I gaze
On life's rough sea, O friend, across the night
Thy radiance shines! O ships, go sailing on!
My heart for you is gladdened by that blaze
Which rends the darkness from our Minot's light.

—*John W. Chadwick, in the Arena.*

Things We Don't Want.

Individual taste is powerful and controlling. There are more things in this world that we don't want than that we do. Covetousness may be a great sin, and need a commandment against it; but the sphere of its action is limited, and the things enumerated by Moses are not the things most of us are likely to covet. Walk about the city and observe how many are the houses you don't want, and wonder any man could have built so. How few of the horses, oxen, asses, stir your desire! Go into society and mark how seldom you could covet your neighbor's wife, and how often you wonder what could have been the attraction to him. What woman wants her neighbor's man servant or maid servant,—after she has heard the trite domestic story? And the minister who covets the compliment of a call to another field is impressed with the thought how seldom a congregation covets the neighbor's minister. There are many things in this world we don't want.

The consideration tends to contentment. Go through the city, and notice the newest houses, I say. You would n't have built it so in any case. Turn over the architect's plans, and you sift and simplify your own ideas with every step. The weary overturnings in dry goods stores show how few of the fabrics that cumber their shelves strike the standard of that exacting individual taste. Go into the libraries; ninety-nine in a hundred of those books you do not care to read. Go through the galleries and the art stores with money in your purse;—how hard to find the picture you want to put on your own walls, to be the ever-welcome guest through the soul's door of the eye, or constitute the atmosphere of your home breathing! No, your own simple house, your friendly library, your few pictures,—and I may say your own wife,—all selected under that controlling individual taste, and so a part of your own being, grow dearer to you, and, if not sufficient, they teach you to be chary how you multiply them, lest you deteriorate their charm. Many are called, but few chosen.

It's quite a relief to me to think how many things there are in this great diversified world, I don't want.

On the whole, I conclude there are many things in my own life also I don't want. Some of them I once chose, some were thrust upon me by accident or the gift-fiend, and some were "left over from the last century." The first I have outgrown, the second I drag after me through real cowardice, and the third I can not quite lay a vandal hand on, neither can we unload heredity whenever we will. So the accumulated *impedimenta* in my life—the things I know I don't want—are a heavier burden than those which many seem to regard the heaviest that can fall on us,—the will of God.

But how to unload? "If I could live my life over again," he began; and then he enumerated, you have heard him, the things he would do differently, the luggage he would leave out, and the treasures he would take in. And when he had got through all the renovating discourse, you inwardly said, the thing is a good one to do, no doubt, but "Mr. Frye would n't have preached it so." You know your life is burdened and encumbered, you know you have lumber in the house and habits in the practice, and notions in the mind, that you would be far better for clearing out. But where will you begin? We are appalled before the work of renovation. We secretly long for a fire or a cataclysm, or perhaps even a conversion.

We come to congratulate the emigrant or pioneer, who goes out naked and free, a new man in a new land. And we also come to compassionate the painful process by which some heroic thinkers have made the soul bare and free and teachable, and so gone forward with God into new realms, to work without the familiar tools, and interpret human experience with none of the old theories. There are indeed many things in our lives we know we don't want there; but to go forward and resolutely leave them behind with the risk of leaving also things we may need at every new turn,—this tasks our bravery and endangers our contentment and peace, unless we be children of the Father of the faithful.

Brown, Cal. E. C. L. B.

Charles Grandison Finney.

The new volume in the series of American Religious Leaders, by S. Frederick Wright, D.D., published by Houghton, Mifflin & Co., is a very honest, straightforward book, dealing with a very honest, straightforward man. To those who like a biography, a clear and brief setting forth of the data of Mr. Finney's life, would have added to the value of the book. His early connection with "revivals," his success as an educator at Oberlin college and an exposition of his theological views, make up the bulk of the work.

In reading over the annals of Finney's conversion, and his subsequent power to convulse whole communities with religious emotion, we wonder if the time for such methods and results has passed by. In 1831, the city of Rochester, then containing 10,000 people, was overwhelmed by his preaching; 800 were converted; forty young men were led to enter the ministry. "Nearly all the lawyers, judges, physicians, merchants, bankers and master mechanics of the city were among the converts." "The whole character of the city was changed. . . . And the city has been famous ever since for its high moral tone, etc." He repeated this experiment in the years 1842 and 1856.

It was at Rochester that the "anxious seat" was instituted, which afterwards became so much a matter of theological controversy. This "anxious seat," to the Old School Calvinists, seemed to carry with it a covert admission of "free will" in the act of conversion, a power of self-determination in the work of grace, which the sovereignty of God did not delegate to his elect.

Mr. Finney's course in regard to slavery and the opening of the college at Oberlin to colored students was very significant and influential. The contrast between him and Wilbur Fisk in these matters at the Wesleyan University is striking and reflects great credit and insight on the Western Congregationalist.

But what a dreary field has already become that dogmatic speculation which took so much of the strength of his teaching and which his biographer thinks it needful to rehearse! Doubtless there are still many in theological seminaries, and some in the churches, who will read it with a little interest. Yet for the greater number of thoughtful people, as well as for the masses in our day, it is practically as dead and done with, as the old alchemy or the Ptolemaic system of astronomy.

The personal characteristics of President Finney are quaint and interesting. Throughout his life, though everywhere having the instinct and bearing of a gentleman, he had the offhand and ready qualities of a man not too early restrained by the discipline of custom. He was not the owner of a Bible, we are told, till he was about thirty years old. As a youth in a backwoods district, he heard very little preaching, and that of the poorest sort. Like Paul, he was converted by a vision of Christ at midday. He was powerful in prayer,—sometimes mentioning by name those he had in mind. More than once after prayers for rain in a dry time, the refreshing showers immediately followed. He died at an advanced age, deeply loved and respected. J. C. L.

A COLLEGE friend of mine has a bright little sister in Roxbury who will be five her next birthday, and he never tires of relating the cute sayings and doings of the little miss. The latest bit of anecdote is too good to be lost to the society end of Harvard, and I will relate the story as I remember it. On a recent fine Sabbath afternoon little Edith teased to go to Sunday-school to learn "sometin' about Dod," as she expressed it. So she was duly sent by the maid. Upon reaching home the little tot would talk of nothing but Sunday-school and the man in the nightdress and the angels. "But what did you learn?" inquired her brother. "Did n't they teach you some little verse or scripture to repeat?" "Yes," said the little girl. "And what was it?" For a minute the great blue eyes looked wonderingly in the questioner's face, and then she slowly said, "The Lord is my *chaperon*, I shall not want,"—*Boston Budget.*

IF there is any great quality more perceptible than another in Mr. Browning's intellect it is his decisive and incisive quality of thought, his sureness and intensity of perception, his rapid and trenchant resolution of aim. To charge him with obscurity is about as accurate as to call Lynceus purblind or complain of the slowness of the telegraphic wire. He is something too much the reverse of obscure; he is too brilliant and subtle for the ready reader of a ready writer to follow with any certainty the track of an intelligence which moves with such incessant rapidity.—*Swinburne.*

TRANSITION stages are marked by considerable unrest and evil. But it does not follow that we are retrograding. These periods of transition are accompanied by wailings and loss of privileges, but we come at last through them, into higher and nobler conditions of life.

INDIVIDUALISM has had a strong influence in the growth and development of the world, but alongside of it, and keeping pace with it, has been all the while, the idea of the organism of human life as a whole.

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Church Door Pulpit.

The History and Possibilities of the Women's Western Unitarian Conference.

READ BY MRS. S. C. LL. JONES, AT THE ANNUAL MEETING OF THE W. W. U. C., MAY 12, 1891.

In 1877, fourteen years ago, at Toledo, Mr. Jones offered a resolution that a committee of women be appointed "who should endeavor to bring the various women activities into the general denominational work." After some discussion by the gentlemen, such a committee was appointed, who reported favorably next day, when the discussion was renewed by the gentlemen and closed with a resolution by Rev. E. P. Powell, then pastor of the Third Church, Chicago, that "The women be requested to organize immediately for the purpose of co-operating in the General Conference," whereupon a committee of thirteen women were appointed to this end. Very little was done during the year owing to the prolonged illness of the chairman. Two women were elected to the board of the Western Unitarian Conference for the first time. Please note, Mr. Jones' resolution was that a committee of women be appointed "who should endeavor to bring the various women activities into the general denominational work;" Mr. Powell's resolution, after twenty-four hours deliberation, that "the women be requested to organize immediately for the purpose of co-operating in the general work of the Conference." This was our origin.

A year later there was an unusually large gathering of women, drawn thither all the way from the Mississippi to Central New York. They came with a purpose, and after several earnest consultations reported the following:

WHEREAS, The purpose and aim of the Western Unitarian Conference is to promote the spirit of free inquiry and individual responsibility in all matters pertaining to religious faith and doctrine, and this without regard to race, sect or sex;

WHEREAS, Though women have been freely admitted into this Conference, they have heretofore failed to identify themselves save in a very partial and limited degree, either with its thought or action, and

WHEREAS, We believe that the highest interests, not only of religion, but of women themselves, demand a larger and more active interest on their part in the labors and responsibilities of this and similar assemblies;

Resolved, That we, the women of the Western Unitarian Conference, signify, not only our willingness, but our earnest desire to share henceforth with our brothers in the labors and responsibilities of this association, and that we pledge ourselves to an active and hearty support of those cherished convictions which constitute our liberal faith, and to which we owe a heart-whole and undying allegiance. To the practical furtherance of the above; be it also,

Resolved, That we request of the officers and members of the Conference the election of an assistant secretary, such office to be filled by a woman, who shall have charge of all correspondence and general business relating to the work of women in the conference, and to present a report of the same at each annual meeting.

Finally, That we recommend to the women connected with the Conference, that they shall organize within their several vicinities an association of women for the study and dissemination of the principles of free thought and liberal religious culture and the practical assistance of all worthy schemes and enterprises intended for the spread and upholding of these principles.

After some discussion it was resolved "That the Conference accepts with gratitude and approval the resolutions of the Woman's Committee to co-operate with the Conference in its various works, and gladly complies with their request to appoint an assistant secretary from their number."

A paper by Mrs. C. P. Woolley was read, on "The Duties of Liberal Women." This Conference was followed by the organization of the Chicago Women's Liberal Union, which prepared and pursued an admirable course in religious history and did some telling denominational work which the secretary of the W. U. C. reported at the next Conference thus:

But neither UNITY nor the Headquarters would have been possible had it not been for that new tide of life, which had its rise at our Toledo meeting two years ago, when we asked the women to help us, and, God bless them, they went right away and did it. Through the energies of these women, and the beautiful consecration of the assistant secretary, Miss Roberts, have our rooms been furnished, expenses largely paid and the Sunday-school activities found a free home, the A. U. A. a western depot, UNITY, its best man-of-all-work, none the less efficient because this man is a woman.

They also did some effective Post Office Mission work, though it had thus far, and for some time to come carried the awkward title of "Distribution of Liberal Religious Literature and Correspondence," or gone without title. It sent a delegate to this Cincinnati Conference, who presented to the women there the importance of like organizations elsewhere and an account of the Headquarters and its demands. The chairman of the Woman's Committee gave a bit of talk upon the need and helpfulness of putting ourselves into communication with isolated liberals, giving them strength, courage and fellowship.

At the third annual meeting of the "Woman's Committee," or "Woman's Work" as it had thus far been denominated, statistics had been collected and a report prepared showing that from twenty-five societies responding, over $9,000 had been raised by the women for denominational work, aside from a deal of philanthropic activity no scale can compute. That the only two new societies reported for the past year were woman's work. That in Chicago, where the mind and heart had been quickened by intellectual activity, $255 of the $500 we had assessed ourselves toward the assistant secretary's salary, had been contributed, and we closed our year's life with payments made and $17.25 in the treasury. Again the chairman emphasized the large field open to women and the joy and strength to be reaped from the broadcast sowing of our religious convictions, of putting ourselves into communication with the isolated liberals, of encouraging and aiding Sunday Circles and home Sunday-schools when beyond reach of a society of our faith, though but one family gather there, and that a small one; from such seed may grow strong, noble churches.

At St. Louis we took upon ourselves a name and constitution. Our object we declared, after due deliberation, to be "To labor for the advancement of Freedom, Fellowship and Character in Religion," beginning with the Western Unitarian Conference after twenty-nine years of progressive life and labor.

The following year we went to Cleveland an incorporate body, with no change of basis, but standing squarely with the Western Conference (which also went with the same article of incorporation) to supplement, complement, encourage and aid it in every possible way, one with and of that body. Again we elected a secretary and began in earnest our work.

Immediately on their return from this Conference, the women of the three Chicago churches organized "The Chicago Women's Unitarian Association" for the following purpose:

"That we enter into one association of the women of all the Unitarian churches of the city for the purpose of better and stronger social relations with each other, and also for the study and consideration of the meaning, the use and the growth of Unitarianism, and to become more familiar with Unitarian literature."

"That we dispense with any formal organization or constitution and by-laws, simply for convenience, considering ourselves 'The Chicago Women's Unitarian Association' auxiliary to 'The Women's Western Unitarian Conference,' having no terms or condition of membership except the annual payment of $1.00 to the treasurer of the Women's Western Unitarian Conference."

How admirably this association fulfilled its mission, its quickening power socially and intellectually, need not be repeated in this presence.

Unfortunately at the business meeting at the close of our next annual conference, with deep misgivings and a strong protest on the part of some of us who had lived very near the heart of the Western work, we allowed ourselves to deviate slightly from our first purpose, by deciding to curtail the time and salary of our secretary and take up some philanthropic work quite foreign to our original intent, which was purely denominational. This of course was a mistake, and the retrograde movement was continued the next year, when we decided to dispense with a secretary altogether. UNITY gave prophetic warning when it said of this action, "We have no doubt the logic of events will soon demonstrate the impossibility of taking a backward step." And in September of the same year we again engaged a secretary a portion of the time, which we have continued to do to the present day.

At our annual meeting in 1887 there came a discordant echo from the Cincinnati Conference of the previous year, round by the way of St. Louis, and we were duly informed that "at the next annual meeting there would be a motion made to change our articles of incorporation, substituting in Art. 2 for the words "Freedom, Fellowship and Character in Religion," (which had been satisfactory, for the past six years) "the words 'the promotion of Unitarianism whose central principles are Love to God and Love to Man.'"

When the amendment was introduced the following year it was decided out of the question legally; the Conference being an incorporate body could only change its articles of incorporation by a troublesome legal process. Moreover, it was evidently not the wish of the majority had it been feasible, as the objection proved to be—not to the wording of the objectionable article but—to a supposed interpretation of those words rendered by their supposed originator, *since their adoption by the Conferences.* Of course the Conference saw at once that the objection was imaginary, that the article in question was a growth, not an invention belonging to time; its meaning only interpretable by the age.

At present a new problem faces us. Shall we disband? If so, why?

Some reply, "Because the W. U. C. is now open to women." Was it ever closed to them? From its first meeting to the present they have been delegates. Ever since I can remember they have been urged to take part in its sessions. Before the W. W. U. C. was formed they were elected to the Board of Directors. They were placed upon the programme of the Conference unsolicited by the women. If there ever has been an organization which recognized equal rights and privileges to all from its very inception it has been our Western Unitarian Conference. This Conference never drew the line at either sect, sex, race or color. Before a woman's movement was thought of, or we had a woman in any of our pulpits, the ministers elected one of our number to the Ministerial Association (a conclave of ministers which used to have an experience meeting of their own), not because she had ever preached, but in recognition of her work for the Conference. As I have already shown you, our existense is really due to the loyalty and interest of our brethren and their faith in our willingness and ability to do, once we became interested and had learned how.

I was not altogether in sympathy with the movement when it started, although, when it was decided upon, I determined to do my part. I had found all I wanted in the general Conference,—sympathy, appreciation and a perfect willingness to accept my labor. Had I felt any call to express an opinion in the Conference, I've no doubt but that I should have done so, and received a respectful hearing. However, I soon became convinced that other sisters were wiser, when they said "Women must learn to discuss these problems and to work by themselves first." It has been a surprise to me to find how many Unitarian women, and men too, were but little acquainted with the Unitarian movement for which the W. U. C. has always stood,—understood so little the trend of the theology of to-day, and our W. W. U. C. has been educational in this respect. It has not only interested women and through women, men, in our thought, but it has also in like manner interested them in the work of the denomination. It has taught both men and women remote from centers of activity what to do and how to do it, given them a sense of kinship and nearness through these endeavors.

Some complain that we stand in the way of their giving all their energies and aid to the W. U. C. Is there a woman here to-day who does less for the Western Conference now than she did for it before this organization was started? Besides, if a wife takes the home-keeping, the direction of family affairs, the details of home life and expenditure, the mothering, guiding, rearing, does this interfere with home helpfulness, or show a lack of interest in the husband's work and life? The W. U. C. and the W. W. U. C. are one in thought and purpose, and the furthering of the one work is aiding the other. To simplify the duties of life in a harmonious household, the work is apportioned to the various members;—just so here; the Sunday-school Society takes charge of one branch, the Post Office Mission another; the W. W. U. C. still another, and all come together and *are* the Western Unitarian Conference.

There has been a tendency, at times, to differentiate these two bodies. Of course there are two organizations, as distinct, and no more so, than the W. U. C. and the W. U. S. S., which, like our own Conference, grew out of the larger needs and the larger demands and duties of an active, growing organization.

Some favor disbanding for the purpose of joining the Alliance. I see no occasion for *disbanding* for this purpose. Let those who wish to join the Alliance do so. Let those who wish to maintain the W. W. U. C. do so. Let those who wish to join both organizations do that also. There is no process of withdrawing from this body. Pay your dues and you are a member; omit payment and you are not a member. The problem is very simple and easily adjusted. I have great sympathy with the Alliance in its spirit and aims; believe in the women who are working so earnestly and faithfully for it. There is a demand for that organization. Many who are not in sympathy with our position, find a fellowship there, who could not find it elsewhere; still there is a large sisterhood who are virtually excluded from the Alliance, not only the sisters in the Free Religious, Ethical Culture and Jewish folds, but a multitude to whom the word "Christian" has become a synonym for dogmatism, narrowness, social ostracism, the perse-

uting spirit. They have had to suffer so much of this on their way into a broader, nobler gospel, and it was all done in the name of "Christianity," though thoroughly *un*christian, that they can not endure any limiting or line-drawing word, and in this they are right; though, never having suffered thus, I am liable to forget that it is line-drawing. Born as I was into a radical home where "Christian" stood for the broadest charity, the most pronounced ethics, the largest sympathy with the hopes and failures of humanity, where it stood for "universal brotherhood," brotherhood real and true, not limited by any thought line, color line, nor even conduct line. But I know that this is not the world's interpretation of the word, and so there is all the more reason for our maintaining our present attitude and fellowship, ever ready to enter into fraternal relations, with the Alliance on the one hand and Ramabai and Rebecca on the other, holding ever closely our own real constituency, the unchurched, the lonely and the far away.

What has this conference done to have deserved its existence? It was the forerunner of our numerous women's associations from the Atlantic to the Pacific, and also of the Post Office Mission work. It opened the Headquarters in Chicago, thereby giving an abiding place to our word and work—the conference with its paraphernalia of office, the Sunday-school Society and its tool chest, the Post Office Mission and its pamphlets, etc., the A. U. A. (until it withdrew), the Woman's Conference and UNITY. Of course each of these contributed towards the whole, and we did but a minor part, but we gave the impetus. It has helped two societies in a pinch, not largely, but effectively (North Platte, Neb., and All Souls, Chicago); been a quickening, inspiring, helpful element to many men and women who were hungering for it.

What have been its most serious drawbacks? 1. Lack of faith in ourselves, in our own ability to do. 2. Lack of denominational interest and a strong sense that all good work and all worthy causes are denominational. 3. The half-hearted interest of many of our conference officers. 4. The indifference of some who ought to be a strength morally and intellectually, because they are not sufficiently interested to give time and talents in this direction.

Should we continue, what then?

We ought to have more of a secretary's time, not less. She should have time to assist in starting and carrying on Sunday Circles, little neighborhood Sunday schools, Unity Clubs, Religious Study Classes, etc. These were among our first objects. We have not been more successful because we have not labored zealously. There is nothing more helpful to an individual beyond the pale of orthodoxy and too far from a church he can conscientiously join, than to put himself squarely before the public where he belongs; he is not only better understood, but there is strength and courage in the attitude. I speak not theoretically, but from the experience of persons remote from us who have asked membership in All Souls for this reason.

Little neighborhood Sunday-schools, where there is no church of our faith, are very important to the children of liberal parents. Begin with one family, if necessary, but always open-doored. It as an unpardonable sin, because we are too far from a Sunday-school of our own faith, to allow our children to imbibe the, to us, pernicious Calvinism of their surroundings; and almost criminal to allow them to attend a Sunday-school where the teachings are in violation of every tenet of our faith, tainting and embittering the life, leaving the soul shackled or stultified. You defraud the children of their birthright by doing this. It is their right to be better born, better taught, for your life of experience and investigation. You are untrue to the noblest trust ever committed to mortal when you fail to rear your children carefully, conscientiously, sacredly. Then the Sunday Circle, or religious study class is another important trust we hold. Start one in a community where but a mere handful of people gather, they will bear fruit, some ten, some twenty, some an hundred fold. Next, and quite as important, are the Unity clubs with their emancipating quality. All these are important factors in the work of regeneration.

Lastly, a pressing need, a never to be finished task, the homekeeping of the Headquarters; some one there who will attend the guests from at home and abroad, take note of important wants, of messages for the W. U. C. secretary, or other workers there, who will be informed of the secretary's movements, when he will be at the office, how he can be reached, etc., and who will meet the needs of callers, and, with our Post Office Mission secretary, keep these Headquarters a veritable religious intelligence office for Western Conference workers and sympathizers. By merging the W. W. U. C. and W. U. S. S. secretaries, we might do this and greatly enhance the value of these Headquarters, and thereby strengthen the work from hub to tire.

I fully realize that we are weak in numbers, but let us not be even more so in enthusiasm, in interest, in willingness to do. Every woman from our secretary out to the most remote, lonely, hampered sister, ought to add her mite in labor, money, love, or all. Let us not take too much account of our limitations, embarrassments and discouragements. They should be only an incentive to greater activity, to renewed zeal.

"It is the little rift within the lute,
That by and by will make music mute,
And, ever widening, slowly silence all."

"Among dull hearts a prophet never grew."

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Principles of Social Economics inductively considered and practically applied, with criticisms on current theories. By George Gunton. New York: G. P. Putnam's Sons. $2.00.

A systematic and thoroughgoing treatise of 474 octavo pages. Without any emotional rhetoric it demolishes with sober facts and logic the orthodox theory of supply and demand as applied to wages,—the theory of a "wage-fund," each laborer's share of which must diminish as the number of laborers increases, and begins to "build broad on the roots of things" a regenerated social science in which man, not wealth, is the center. The author's thought is well summed up in the preface,—"Therefore it is in the needs of the masses that the economics of the future must be studied and statesmanship determined."

Part I of the book traces the law of social progress as it is found exemplified in history, and points out that real progress in civilization is coincident with increased consumption of wealth by the masses. Part II explains the principles of economic production, and in this part the author enunciates his "law of economic prices," a law which to the writer of this notice is new, though for all we know it may have been borrowed, and which seems wonderfully reasonable and satisfactory: "*The price of commodities and service tends to adjust itself to the cost of producing the most expensive portion of the supply consumable in any given market, this tendency increasing in uniformity and persistence directly as the knowledge of economic phenomena and the freedom of the economic action are increased.*"

Part III, entitled "The Principles of Economic Distribution," traces the applications of this law to wages, rent, interest and profit. The chapter on wages is to us the most interesting, and, speaking always as a non-expert, we would say that it seems to throw a flood of light on this much darkened question. In applying the law we have quoted, the "cost" of labor is seen to be determined by the habitual standard of living of the laborer. An improved standard of living, therefore, is not the effect, but the cause of higher wages. The employer does not ultimately lose by a general increase of wages, but is benefited in turn by the increased market for commodities, that results.

Part IV discusses the principles of practical statesmanship. The author criticises in turn the *laissez-faire* doctrine, which leaves the weak at the mercy of the strong, and the mischief of over-legislation. He holds that combinations of capital on one side and labor on the other, tend to prevent the waste of excessive competition, and to reduce the cost of commodities to the consumer, while at the same time raising wages. The least satisfactory chapter in the book, to our mind, is that on interest. The author follows the traditional theory of measuring interest by the extent of profit that can be derived from the use of the property of another, and has not a word of the ruinous rates of interest resulting from a contracted legal tender currency.

On the whole the book is admirable. It is clear, impartial and logical, yet humane. We know of no better single book for one who would learn the best of modern sociology.

A New England Nun and Other Stories. By Mary E. Wilkins, author of "A Humble Romance and Other Stories." New York: Harper & Brothers, 1891.

One must be to the New England manner born, to enter fully into the enjoyment of this book. So constituted, he will now and then forget that he is reading in a book. So real the men and women, so much they seem like some that he has known, he will imagine himself living in a real world, hearing the talk of real people, witnessing real tragedies and comedies of a meager social life. If the book adds nothing to the author's fame, earned by her "Humble Romance and Other Stories," it is certainly no deduction from it. We do not recall any story in the former volume so good as "A Village Singer" in this. If we should attempt to designate other favorites, we should not know where to stop. "A Village Lear" is one of the most dreadfully pathetic; but it is well named. It is the story of a village Lear who had a Goneril and Regan but no Cordelia, a neighbor's daughter only faintly shadowing that heavenly part. The situation is that of Balzac's "*Père Goriot*" rather than that of Lear. "The Revolt of Mother" ends the book in an entirely satisfactory manner. "A Church Mouse" goes far to raise the average quality. The form has more variety than the first volume; we have less frequently the little snapper at the end, which, we have been assured, was the writer's starting-point in the stories with that trait. Here is plenty of New England conscience, and not a little of "pure cussedness," martyrdom for a principle, a prejudice, a whim. Here is a clear proof that the most tragic elements are involved in the most humble life. Here, in short, is a delightful and affecting book, which should be read one story at a sitting. If this rule is not observed the various *motifs* will be hopelessly confused, for all their wonderful variety.

Campmates, A Story of the Plains. By Kirk Munroe. New York: Harper & Brothers, 1891.

Mr. Kirk Munroe is well furnished for story-writing, and he writes a story well. His "Derrick Sterling" was a good start, and "Campmates" is the best since that beginning. If we have a criticism to make, it is that he is too prolific of remarkable adventures. The underlying purpose of "Campmates" is to show the relative values of physical and intellectual training; there is no depreciation of either; for the best success, we must have both, and if we can not have them both in one boy or one man then we must have them in two boys or two men complementing each other, so that, as in John Leech's picture of the big plaid trousers, "it takes two to show the pattern." Externally, the book is conformed to the appearance of Mr. Howell's "Boy's Town," and though it is much slighter than that admirable book, it is not unworthy of its high companionship.

The Question of Copyright. Compiled by Geo. Haven Putnam. New York: G. P. Putnam's Sons. $1.50.

This volume contains a summary of the copyright laws of the leading book-producing countries, and a number of papers advocating international copyright. The spirit of the preface and of most of the papers in the book is blindly partisan. On the theory of natural and absolute right in copyright which these special pleaders set forth, it is impossible to show why all readers should not to-day be paying tribute to the heirs of Milton—or for that matter Homer and Isaiah. There are good and sound reasons for international copyright, and we are glad it has come; but the intemperance of its leading advocates is not edifying. The present volume, apart from lofty disregard of the reading public, contains much valuable material well arranged, and is a good reference book.

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The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Man Immortal. An Allegorical Poem. By Wm. Stitt Taylor. Philadelphia: J. B. Lippincott Co. Chicago: A. C. McClurg. Cloth, 8vo, pp. 277. Price $2.00.

The Question of Copyright. Compiled by George Haven Putnam. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 412. Price $1.50.

The Relation of Labor to the Law of To-Day. By Lujo Brentano. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg. 12mo, pp. 305. Price 1.50.

One of Our Conquerors. By George Meredith. Boston: Roberts Brothers. Cloth, 16mo, pp. 414. Price $1.50.

The Lily of the Valley. By Honore de Balzac. Boston: Roberts Brothers. Cloth, 12mo, pp. 344. Price 1.50.

Fourteen to One. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Cloth, 12mo. pp. 464. Price $1.25.

Otto the Knight. By Octave Thanet. Boston: Houghton, Mifflin & Co. Cloth, 12mo, pp. 348. Price $1.25.

The American Revolution. 2 Vols. By John Fiske. Boston: Houghton, Mifflin & Co. 12mo. Cloth, pp. 344 and 304. Price $4.00 a set.

The Diseases of Personality. By Th. Ribot. Chicago: The Open Court Pub. Co. Cloth, 12mo, pp. 157. Price 75 cts.

The Professor's Letters. By Theophilus Parsons. Boston: Roberts Brothers. Cloth, 16mo, pp. 215. Price $1.00.

Chansons Populaires de France. Knickerbocker Nuggets. Edited by Thomas Frederick Crane, A. M. New York: G. P. Putnam's Sons. Chicago: A. C. Mc Clurg & Co. Cloth, 18mo, pp. 282. Price $1.50.

Who Wrote the Bible. By Washington Gladden. Boston: Houghton, Mifflin & Co. Cloth. 16mo, pp. 381. Price, $1.25.

Charles Grandisen Finney. American Religious Leaders. By G. Frederick Wright, D.D., LL.D. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 329. Price, $1.25.

A Prince of Good Fellows. By Sam H. James. New York: American News Co. Paper, 12mo, pp. 208.

"ST. SOLIFER, WITH OTHER WORTHIES AND UNWORTHIES," is the title of a new book, by James Vila Blake, which will be published early in June by the Chicago house of Charles H. Kerr & Co. It will contain something over a dozen stories, partly drawn from ancient and mediæval sources, and each story worked out with unique versatility into what may almost be called an essay. The book closes with a dialogue entitled, "Antæus," the speakers being Master Dunn, a farmer's man, and the poet, Ben Jonson. Apart from the story element, the forthcoming book will have much in common with the author's volume of Essays published in 1886,—essays which, according to the *Critic*, of New York, "have a certain antique flavor, a Sixteenth Century quaintness, a Baconian vigor of thought, and compactness of expression, that at once lay hold of the reader with promise of refreshment and inspiration." Of the same volume of essays the Chicago *Tribune* said: "The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers." The new volume will certainly be awaited with interest.

WE are in receipt of a piece of vocal music which we can heartily commend to our liberal churches for use as a solo in the hymnal services. The words are by D. R. Locke (Petroleum V. Nasby), on the text, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The opening stanza well illustrates the rational and uplifting sentiment of the whole.

"Come unto me!" O! invitation blest;
Rainbow of promise in each mortal's sky:
O, blessed pledge to wearied souls, of rest—
Rest that ends only with eternity.

The music to which the words are set is a tender and noble melody well adapted to sacred uses, by W. A. Ogden. The publishers are Ignaz Fischer, Toledo, Ohio. Price 40 cts. For sale by all music dealers.

HOUGHTON, MIFFLIN & CO. have lately re-published, "A Girl Graduate," by Celia Parker Woolley, in their Riverside Literature Series. The story deals with the growing character and fortunes of a young girl after her graduation at the village High school, and is particularly suited to the present season. Price, 50 cents.

SCHOOL OF APPLIED ETHICS
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TEN GREAT NOVELS A guide to the best fiction. Compiled by Jenkin Lloyd Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Notes from the Field.

The Shot-Tower Hill Pleasure Company.—Shot-Tower Hill is a charming hill in the Helena Valley, Wisconsin. The only description I shall stop to give is that it is a well wooded, easily ascended hill, with the Wisconsin river at its foot, and "the glories of the world" spread out before whomsoever will stand on its summit and look around and off.

The Shot-Tower Hill Pleasure Company is duly organized on business principles, and has two objects in view: one to make a summer resorting and resting place for persons satisfied with primitive accommodations and ways, and the enjoyment that may be found in nature and hilltop neighbors; the other, the establishment of an institute, educational and semi-religious in the broadest, most liberal sense, to be held for two or four weeks of each summer. The two objects are entirely distinct, so that people may come for either one or both.

To become a member of this company requires five dollars and "a character." These entitle one to a lot 25x40 feet, upon which he may build a cabin, or pitch a tent; may have as much or little in the way of civilized opportunities as he chooses to supply. A wooden building is now being erected for kitchen and dining-room purposes, where simple, wholesome board may be obtained at a moderate rate. Arrangements have been made for the daily supply of ice and water, for the renting of tents with board floor and a cot, for the hiring of horses and vehicles at a reasonable rate, and the same for row boats on the river. A steam yacht is also upon the river, on which pleasant excursions can be made for very little money. Other improvements will be made as fast as money comes in, either through an increased number of shareholders or by contribution.

During the first two weeks of August next, will be held the Ministers' and Sunday-school Institute, mornings being devoted to that work, and evenings to lectures or discussions suited to the work of Unity Clubs. A fee of $2.00 entitles one to all the institute privileges. It is hoped that future years will widen the work of the institute so that it will include scientific and educational branches other than those connected with the Unitarian faith. Teachers and other tired brain workers may here find the rest that comes through change of thought, or they and others may merely "vegetate" for as many days or weeks as they can, on the lovely hilltop, without thinking at all. It is a good place for mothers to come with their children for health and pleasure at small cost.

This is an excellent opportunity for you all to secure for five dollars, valuable privileges holding no end of delightful possibilities, which you *may* wish to enjoy some day when too late to secure them as you can now. Take advantage of this "may be" before it becomes a "might have been."

For shares and all information apply to Mrs. Ellen T. Leonard.

Read at the annual meeting of the W. U. S. S. Society, May 13th, by *Juniata Stafford.*

The following officers were elected for the ensuing year:

President, Rev. Lewis J. Duncan; Vice-President, Miss Mary L. Lord; Secretary, Mrs. Marion H. Perkins; Secretary of Summer Institute, Mrs. Ellen T. Leonard; Treasurer, Charles H. Kerr. Directors for three years, Miss Mary L. Lord, Rev. J. Lloyd Jones, Miss Juniata Stafford, Mrs. Marion H. Perkins. Director for one year to fill vacancy caused by resignation of Mrs. Conger, Rev. Lewis J. Duncan.

San Francisco.—The following was received too late to be read at the meeting of the W. W. U. C., but its cordial spirit is too welcome not to be acknowledged, and we gladly give it place here. We commend it to the especial attention of the members of the Women's Conference.—ED.

DEAR DISTANT FELLOW-WORKERS:—An ancient legend relates how a boat load of *souls*, whose bodies had been exiled, used once a year to land somewhere on the coast of Brittany and keep the national festival with their old friends at home. Apparently the expenses of these travelers were quite *immaterial*.

To-day we San Francisco Unitarian women are longing for just such a craft to convey our willing spirits to the Women's Western Unitarian Conference at Chicago, in accordance with your affectionate invitation. But now and here, bodies have to accompany souls, and, so attended, the Charons of the overland roads are inexorable as to passage money, and we have been unable to find any of our number who have time, funds and opportunity at this juncture to represent us at your meeting of May 12. There never was an occasion on which we felt so anxious to take your hands and send an additional current of faith and courage through them, strengthened by all our magnetism. We want to remind you that we too are Western women, and very Western Unitarians; and therefore likely to be keenly sympathetic with your efforts to establish a church platform as broad and hospitable as our acres.

As Pacific Coasters we acknowledge an especial debt of gratitude to that noble body,—that generous foster-mother to our infant societies, the American Unitarian Association; we hope to repay its faith in us by work for the cause which we all, east and west, believe in and love, but we think that you and we can pay no greater compliment to our eastern friends than by appearing, as we really are, distinctively western (that is, even if somewhat "splenetic and rash," as our critics say), still individual, self-determined, sensitive to the rights of minorities, and above all, disposed to look about us without blinders, and pursue our journey without leading strings. Believing the Women's Western Unitarian Conference to be earnestly working, in spite of great discouragements, for the triumph of these principles, we pray that the very Spirit of God may be present in the deliberations of its members, and that its action, being first pure, then peaceable, may result in establishing its right and intention to *live* and continue to represent, for many a happy year, the tendency to growth and expansion inherent in our liberal faith; a principle from which Unitarianism sprang, to whose perfect action it continually tends, and on the fearless acceptance of which it founds its claim to be the church of the future in America.

Love and good wishes from the Channing Auxiliary of San Francisco to the Women's Western Unitarian Conference at Chicago, per

CORDELIA KIRKLAND, *Cor. Sec. C.A.S.*

Halifax, N. S.—A letter which reached the Secretary of the W. U. S. Society too late to be incorporated in her secretary's report, but too interesting to be withheld, reads as follows: "In regard to the lessons of the "Six Years' Course of Study" I would express my almost unqualified approval,—at least as to those of the first series, the only ones that I have used, although I heartily believe that the entire course, as outlined, promises to far surpass in usefulness and aptness to our needs anything we have had hitherto. Unfortunately I am not able to speak of these lessons as given to the whole Sunday-school and as studied in the teachers' meeting, for, finding our school in Reading Pa., where I used them, in such competent hands, I did scarcely anything to change the established order of things.

I used the lessons in my Bible class only, and found them there of immense value. To those who were studious and thoughtful the interest grew to the end, and I found even with that almost hopeless contingent, the indifferent, that these papers won their attention more effectively than any others.

If I were to make any criticism or suggestion it would be in view of the moral and religious inspiration which every section of such a study can be made to afford. I felt that the lesson papers might have possibly made more of this essential feature of the work. I hope to inaugurate the complete course in our Sunday-school here in Halifax, N. S., where I am at present stationed.

Yours sincerely,

G. W. KENT.

Boston.—Vacation schools and sand gardens are already organized for the coming summer.

—Anniversary week had an overflow of meetings, beginning on Sunday afternoon, May 24, and including Saturday, May 30. Several visitors from Europe took part in the exercises.

—The widow of late Rev. H. W. Foote has given to the Harvard Divinity Schools five hundred volumes from the library of her husband.

—At the monthly meeting of the directors of A. U. A. the needs of the eastern states were considered.

—Unitarian Headquarters in New York city are now at 104 East 20th street. A reading room and a room for book-sales are open daily.

—Rev. A. D. Mayo, A. U. A. educational missionary to the south, attended the dedication of the new church in Chattanooga, Tenn. He will spend June in Washington city preparing statistics for the U. S. government

Wisconsin Universalist Convention.—The annual session for 1891 meets at Ft. Atkinson June 2–5. The programme contains excellent numbers and the names of several Unitarian ministers appear as taking part in the meetings. The following "Card of Invitation" shows the friendly spirit of the Wisconsin Universalists towards their Unitarian neighbors:

"As there is substantial unity of faith between Universalist and Unitarian Christians, so ought there to be cordial co-operation with each other in their religious services and denominational enterprises. In order to promote this desirable state of things, the Wisconsin Convention of Universalists is pleased to express fraternal greeting to their Christian brethren of the Unitarian fellowship, and sends to the Unitarian ministers of Wisconsin a hearty invitation to be present themselves, (and have their societies represented by at least one delegate from each), at its sessions in Ft. Atkinson, June 2–5, as per programme, to be our guests, and take part in the public services of the occasion. The Ft. Atkinson parish will be pleased to entertain all who accept of this invitation.

"J. F. SCHINDLER, *Sec'y.*"

Baltimore, Md.—Rev. Charles Weld, pastor of the Unitarian church in Baltimore, on Sunday, May 24, preached a sermon on the "Mistakes of the Times" in which he says: "Verbal inspiration, not inspiration itself, will have to go. The 'Institutes' of Calvin and the 'Westminster Confession' are both doomed; there can be no revision of these ancient landmarks. They have served their day and generation. It is not a new theology that is coming, but the old original true facts in the case. It is not a new Bible, but the real Bible which our fathers had not education enough to understand. It is not a new God we are to worship, who has been misrepresented as loving and electing a few and hating the majority, but the Father who was always in Heaven, tender, compassionate and merciful. Dr. Briggs's heresy will be the inclusive orthodoxy of the next century."

Philadelphia.—The May *Conservator* contains Wm. M. Salter's letter of acceptance of the invitation of the Ethical Culture Society, of Philadelppia, to become its lecturer. His resignition of his charge in Chicago has been offered and accepted, but will not go into effect until the first of February next. Mr. Salter has many sincere friends in Chicago who will deeply regret his removal, bnt more than this he is a moral force in the community which our city can ill afford to lose.

Germantown.—On May 10, John H. Clifford, minister of the Unitarian church at Germantown, Pa., preached a sermon on "Faith and Science," "the hour being kept in especial remembrance of Joseph Leidy, recently dead."

Kalamazoo.—Rev. Mary A. Safford visited this place before returning home from the Conference, preaching in the Unitarian pulpit morning and evening of Sunday, May 17.

St. Paul, Minn.—The State Unitarian Conference will hold its semi-annual meeting in Unity Church at this place June 9, 10.

Hobart, Ind.—The memorial sermon before the G. A. R. Post will be preached in the Unitarian church next Sunday.

Chicago.—On Wednesday evening, May 27, the First Unitarian Church extended a unanimous call to W. W. Fenn, of Massachusetts, to become its pastor. UNITY extends cordial greetings to Mr. Fenn, and will be glad to chronicle his early acceptance of the call

The Genius of Galilee. An historical novel. By Anson Uriel Hancock. 12mo, 507 pages, cloth, $1.50, paper, 50 cents.

A companion piece for Wallace's "Ben Hur" is Hancock's "Genius of Galilee." In these two books are set forth the two points of view from which the forces of opposing thought are approaching Christianity—the one accepting the letter of Scripture, the other reducing the whole story to a basis of pure naturalism, around which during the first century and a half of our era there gathered a mass of legend and Alexandrian speculation.—*Pittsburg Times.*

Written by a broad-minded, liberal thinker, who though profoundly religious (in the true acceptation of the word) is not blind to the facts which recent research and scientific discoveries have disclosed . . . The book as a story is very interesting, and will be read with delight by thousands. Not the least of its value, however, lies in the fact that it touches on the life of Jesus from the view entertained by representatives of the "New Theology."—*The Arena.*

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Experience *KEEPS A DEAR SCHOOL,* but fools will learn in no other," says the proverb—*wise men* take lessons there, also, sometimes. When a young man, living in the country, the writer had some "experience" cutting and splitting cord-wood (at 50 cents a cord), and he learned that "*the small end of the wedge*" was the proper one to drive in first!

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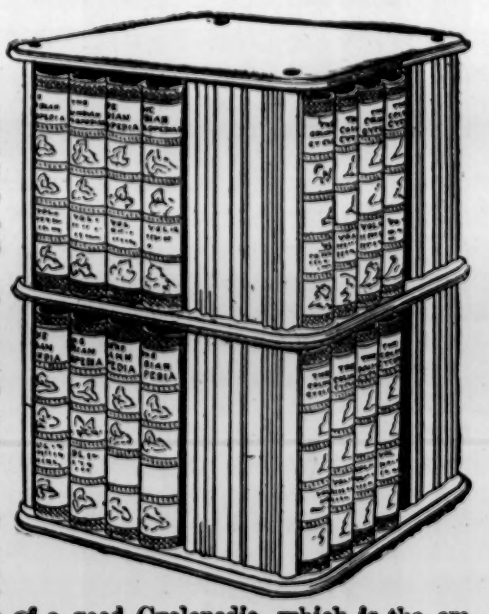

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We could print "yards" of such happy experiences as the above; but as it costs dollars, even for inches, in advertising, it would be 'dear experience" for us to do it, and you will excuse us till next time, when we will have more to say.

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—*C. A. Bartol.*

By Mother's Bed.

My heart with joy unlimited
Lived in her love from day to day. . .
Softly they came. "Dear child," said they,
"She lieth robed for 'churchyard' bed."

With burning tears I longed to shed,
Yet could not from my depth of woe,
Half deadened by the awful blow,
I staggered to my mother's bed.

Her own sweet smile encompassed her;
She lay serene and pure and fair,
Her dear hands gesturing a prayer;
As she would speak, I saw her stir.

And yet they told me she was *dead*.
Ah me! what more can well be said
Save this? I knelt by mother's bed;
I rose again God-comforted.

EMILY J. LANGLEY.

A Lesson in Truth-telling.

Harvey had always been an upright fellow. From his very infancy his sense of justice had been strong, and any inclination to be untruthful that he may originally have had, or imbibed from others, had nothing to feed upon at home, for he feared no one. If he made a "bad break," as he called it, he usually told his father or mother quite frankly, and they helped him out of it. Not by trying to conceal or distort the fact that it was a mistake, or even a wrong; but by explaining the other side to him, meanwhile keeping a fast hold of the boy's love of their approbation.

He had lied one day when only a very little fellow, about the quantity of candy he had. It seemed to him that it would be easier to do that than to give up any more of the sweet stuff; so he hid it, and said there was no more, when his mother asked him. His father had seen him slyly abstracting a piece from the box, which he had concealed behind a trunk.

"Bring it all out, Harvey," he had said, with not the slightest hint of disapproval in his voice; "you can get at it better out here, and you won't feel so uncomfortable. Telling what is not true to your mother or me, makes you feel rather uneasy, I notice. It is always that way. When I have tried it, I always feel worse afterward; and then it does not pay to let other people get the idea that you do not tell, and do not care for the truth. Would it make you uncomfortable or unhappy if you thought that what I say to you is not true?"

"No sir," said Harvey, promptly, with a mouthful of candy. His imagination was too weak just then to grasp the idea.

That afternoon, Mr. Ball promised his son a drive in the country. Harvey was filled with delight. Shortly afterward, as the little fellow stood on tip-toe, watching for his father, he saw him drive past and disappear. The boy ran out to the gate, but his father said, "Oh, did you expect me to take you?"

"You know you *promised* me;" sobbed Harvey, "and there was room, and you *said* you would take me."

"So I did, so I did," said his father; "and you believed me, didn't you? Well, Harvey, I told you a lie just to show you that it would hurt somebody. Now it hurt you, didn't it, Son? and it hurt me, too. Then it did another thing; the next time I tell you I will do anything you will not know whether to believe me or not, will you?"

"No, sir," said Harvey, with wide eyes and a sense of loss.

"You would a great deal rather feel sure, would you not?"

"Yes, I would, papa."

"Well, that's the way it is," said Mr. Ball, taking the boy up in his arms. "It is just that way about everything. Unless people know that a man tells the truth, as a rule, nobody will know whether to believe anything at all that he says. Very soon they will disbelieve him even when he is honest. Nobody will deal with him, and he will cause so much confusion and want of confidence that he will harm a great many people besides himself. So, don't you see, Harvey, people must tell the truth for the safety and happiness of themselves as well as of others. Don't you see that it is a great deal to one's own advantage to be truthful, and that it is necessary for children to learn the lesson pretty early? That is the reason why there are laws against lying. Did you know there is a law—"

"Thou shalt not bear false witness against thy neighbor," piped up the boy, who had gone to Sunday-school from time to time.

"Yes," said his father, "that was built on the very experience I tell you about. Men found out that it would not do to lie; it would interfere with everything; and so, long after they found that out, some one stated it in that way. But, after all, that is only one side of it. That is the perjury side,—the side the law takes hold of. But just suppose it was the rule to lie. You would take ten cents and go to a store to buy marbles. The man would tell you they were two cents each. How many would you get?"

"Five," said Harvey, promptly.

"Well, now, suppose you handed him your money, and when you got out of the door you found that he had given you only four?"

"I would go back and make him give me another," said the boy, savagely.

"But suppose you could not? He is the larger."

"Then I would tell you!" Harvey is triumphant.

"Well, but suppose I myself had lied to that man the day before,—had sold him a horse as good and sound when he was blind in one eye? Don't you see, Harvey, it would not work? Don't you see that people could not get along? Don't you see that everything would get so tied up and confused that business would stop, and nobody would believe a word that anybody else said? Don't you think that would be pretty bad? Business would be impossible; homes would be impossible. Everything would go to pieces. It could not be done. Well, now, that fact became known by experience, and so for self-protection, people had to tell the truth, don't you see?"

"I thought it was because God said"— began the boy, with his catechism still in his mind.

"Oh, to be sure, to be sure, they say God said it. That is, some people do—and no doubt he did—but don't you see how they got the idea first?" asked his father, quite inconsistently. "They found out how it was—what was necessary—and you know when men find that out they always think and say that it is God's way. Their necessities are God's wishes, and so God's wishes are different in different countries and at different times."

This was rather deep, and rather puzzling theology to the boy, and very inconsistent religion in the father, but neither of them knew the latter fact, and the lesson went home to the boy's mind strictly as a rational and utilitarian view of the command to be truthful.—*From "Is This Your Son, My Lord," by Helen H. Gardener.*

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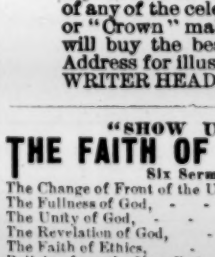

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